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ABSTRACT

This collection of 15 biographies was prepared to illustrate, for classroom purposes, some of the well-known contemporary Indian, Eskimo, and Metis people in Canada today. (MJB)

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Foreword

The following collection of biographies has been prepared to illustrate, for classroom purposes, some of the well known Indian, Eskimo, and Metis people in Canada today.

In the past, the Curriculum Resources Center has made available materials that deal with the Indian, Eskimo, and Metis culture. Most of the material deals with the past. It is in this light that an effort has been made to remedy the situation and provide schools across Canada with material on contemporary Canadian Indian, Eskimo, and Metis people.

Allen Sapp

It is hard to feel anything but deep admiration for the artist, Allen Sapp, a Cree Indian from the Red Pheasant Reserve near North Battleford, Sask. For here is a man who was stricken with serious childhood illness, who could not speak good English and could barely write his name, a man who lived on welfare cheques until the age of 38. But Allen had two credits in his favor: a profound love of painting and a sense of true worth in himself as an individual and as an Indian. Now Allen Sapp paints canvasses which are in demand in Canada, the United States, and Europe and which sell for thousands of dollars.

Shortly after Allen was born in 1929, his mother died. That left just he and his grandmother to tend the family farm. Though he had been sickly from birth, Allen became even more ill when he contracted spinal meningitis a few years later. He spent months at the Indian Hospital in North Battleford, and when he did go home to his grandmother at Red Pheasant, he was confined for months to their little log cabin in the hills. It was while he was in the hospital he learned to sketch. Later when he began to attend the Onion Lake Residential School he learned how to use water colors. Art, he decided, was more to his liking than learning the alphabet. Because of poor health, Allen was taken out of school. He had gone only as far as grade 2. He knew upon leaving, however, that all his talent and his ambition lay in the field of painting.

In 1955, he married Margaret Whitford of the neighboring Little Pine Reserve. She had spent some time in a T.B. sanatorium in Prince Albert and was readmitted in 1957. During her stay there, the Sapps' only son, David, was born.

One can imagine the plight of this poor family when, in 1961, they moved to North Battleford to try to eke out a better living. Unable to read or write, and with a wife and son to support, Allen had to resort to living on welfare. For years he walked up and down the streets of North Battleford, with paintings tucked under his arm, trying to supplement his meagre welfare cheques. Usually they sold for $5.00, $10.00 or $15.00. When he was lucky, they went for as high as $30.00.

It was at this point that Dr. A.B. Gonor, a North Battleford Physician, came to Allen's rescue. Dr. Gonor had noticed Allen before with his parcel of paintings. Usually the paintings concerned things he thought white people wanted to see such as dramatic mountain scenes that he had seen only on calendars. In 1966, however, his painting of Chief Swimmer of the Sweetgrass Reserve was purchased by Dr. Gonor who perceived a unique quality about it.

A year later, Allen again entered the Doctor's clinic - this time with a scene of his reserve. Doctor and Mrs. Gonor decided to become his patrons. He was well on his way; he and the Doctor formed a partnership which has proven to be an astounding success. In return for a firm income, material and expert advice from art teachers, Allen records things he wants to paint in his own way. No longer does he paint to please a remote and inaccessible public but instead paints what he knows and loves best. His deep affection for his grandmother is reflected in many of his pictures which show her at various tasks. While his pictures convey his total familiarity with the realistic, sometimes harsh, aspects of reserve life, we are also made aware of his deep, if unspoken, pride in his ancestors, the mighty Plains Cree nation, buffalo hunters of the North American Plains.

Allen Sapp has held one-man exhibitions in Saskatoon, Montreal, Ottawa, Calgary, Los Angeles and London, England. Fame and success are well deserved by such a man: yet, despite it all, Allen remains the same person as he always was - - unassuming, quietly confident and persevering.

Dr. Gilbert Monture

Living in Ottawa today is one of Canada's most distinguished citizens, a man who is also a direct descendant of the famous Mohawk Chief, Joseph Brant. He is Dr. Gilbert Monture, now retired at the age of 74 after as many years of service to both Canada and the world.

Gilbert C. Monture was born on August 27, 1896 in Tuscarora Township, Brant County, Ontario. Things were not easy during his childhood, his family being dependent upon farming for a living. At the age of 12, he entered high school at Hogersville, Ontario, having to walk five miles each day from home to school. Before entering university, he decided to teach school on his home reserve for two years. After this, Gilbert entered Queen's University at Kingston, Ontario to study in his chosen field -- mining and metallurgy.

World War I interrupted his studies when, in 1917, he left university to enlist as a gunner in the Royal Canadian Field Artillery. Returning to Canada, he spent a year in underground mining before taking up his studies once more at Queen's. Though he did receive his Bachelor of Science in Mining and Metallurgy degree in 1921, he went on to take such courses as economics, accounting, and business finance.

In 1923, Mr. Monture became editor of publications for the Dominion Department of Mines and read every report that was published dealing with the mining and metal industries. In 1929, he became Chief of the Division of Mineral Economics of the Mines Branch in Ottawa. When World War II came along, his special knowledge, learned over the past thirty-one years, was greatly in demand. So well did he carry out his work that in 1946 he was awarded the Order of the British Empire, and two years later he received an honorary Doctor of Science degree from the University of Western Ontario.

With that war over, Dr. Monture resumed his position as Chief of the Mineral Resources Division until 1956. During those post war years, he served on some twenty committees and economic missions around the world. Some of the countries which benefitted from his expert advice were Malaya, Indonesia, Jamaica, Afghanistan, Bolivia, Ghana, Israel and Singapore. In 1956, Dr. Monture resigned from government service, and, two years later, became vice-president of Stratmat, a Canadian minerals exploration and development company.

The achievements of this energetic man have been recognized by both American and Canadian Indians. He was receiver of the Indian Achievement Award of the Indian Council Fire, an American organization founded in 1923. Then, in 1958, he was made honorary Chief of the Mohawk tribe of the Six Nations at Brantford, Ontario.

Dr. Monture continued to be active long past retirement age. Some of his activities since 1964 include:

- member of the U.N. Advisory Committee on Economic Planning in Israel,
- member of the Mineral Economic Committee of the American Institute of Mining and Metallurgical Engineers
- member of the Council of Queen's University
- a director of the Queen's Alumni Association
- founder and honorary president of the Indian-Eskimo Association of Canada
- awarded a Vanier Medal "for public service abroad" in 1966
- received a Service Medal of Canada in 1967.

Finally, at the age of 73, Dr. Monture retired officially at the end of 1969. It is undoubtedly for him a rest that is well-deserved. Very few Canadians can lay claim to such a varied and distinguished career as that of Dr. Gilbert Monture.

Simonie Michael

Simonie was born in a snowhouse near Lake Harbour in 1933. When he reached the age of six, his parents died and he was adopted by an Eskimo hunting family at Frobisher Bay. His childhood was spent in the traditional Eskimo way - hunting, trapping and living in snow houses or skin tents.

In summing up his education, Simonie says: "I never went to grade school. I took night classes and adult education. A white person used to visit our home to teach me English". Despite his lack of early formal education, he is today an elected member of the Council of the Northwest Territories and vice-president of Inook Limited, a janitorial company.

World War II brought an airfield to Frobisher Bay. In 1946, Simonie found employment there washing dishes and later becoming a janitor. With the assistance of the U.S. Air Force technicians, he learned to become a mechanic and finally a carpenter.

In 1955 he joined the Department of Northern Affairs and Natural Resources where he worked as a carpenter foreman and interpreter for ten years, spending two months in Ottawa. Then, in January of 1966, he became Supervisor of Inook Limited, a company owned by Frobisher Bay Eskimos and white people, whose purpose was to provide janitorial services to several of the buildings in Frobisher Bay. That same year, he acted as interpreter for the Advisory Commission on the Development of Government in the Northwest Territories as they travelled throughout the Eastern Arctic and Keewatin Regions. It was while travelling with this Commission that Simonie decided he would like to become a member of the NWT Council. "I found out most Eskimos didn't understand how the government works. I always wanted to work for the people and I felt it should be an Eskimo, someone who was here before the whiteman, that represented this area."

He immediately began a campaign that included charter trips by air to many settlements and the production of campaign literature in both the Eskimo and English languages. After several exhausting weeks of speeches and travel, he was elected in the fall of 1966 against two other candidates. In 1967, he was re-elected once more over a Frobisher businessman. Since then he has been very busy representing the people of his vast constituency and seeking to fulfill the mixed needs of two cultures in Canada's Eastern Arctic region.

Besides being involved in politics, Simonie played a major role in the establishment of Eskimo Cooperatives at Frobisher Bay. In 1964 he engineered the establishment of the Si Si Co-op, which built 15 houses, and he is an advisor to the Ikaluit Co-op. The next year, 1965, he attended a conference of the Cooperative Union of Canada in Saskatoon.

One experience still cherished by him is being chosen one of two Eskimos to represent Canada on the ice-breaker D'Iberville at the coronation of Queen Elizabeth II.

A family man with eight children, Simonie is an active member of the Anglican Church and shows much interest in Eskimo education and general northern development.

Chief Andrew Delisle

Andrew Tanahokate Delisle was born in the Caughnawaga Reserve, Quebec, in 1933. He is a member of the Mohawks of Kanawake.

As a youngster, Mr. Delisle attended the Kateri School on the Caughnawaga Reserve. Later, he attended the College Sacre Coeur in Victoriaville, Quebec and Loyola College in Montreal.

Today, Andrew Delisle occupies the position of Chief of the 27,000 Indians of Quebec Association. The Association was formed in 1968 to protect the rights of Quebec's Indians since they, like the Indians of British Columbia, have not signed any treaties since the coming of the white man. "These rights" stated Chief Delisle "are not only due to Indians but are due to people. We have reached the stage where if we wait for the Federal Government and Indian Affairs to protect our rights, we're going to wait until kingdom come, so we're doing it ourselves." Since this Association was formed, it has been recognized by the Quebec Provincial Government as the spokesman for some 27,000 Indians in Quebec and, in fact, negotiates directly with the provincial government rather than going through Indian Affairs. This is a big step forward toward the Canadian Indian's goal of self-determination.

As leader of Quebec's Indians, Andrew Delisle has voiced time and again his people's beliefs and determination to obtain what is rightfully theirs. He does not, however, exclude Indians from all blame whatsoever. He has always advocated that Indians must be more united if they are going to accomplish any of their goals. It was Chief Delisle who stated the need in February 1968, for a collective and unified Indian voice, first on a regional and provincial basis, and then on a national level with all of Canada's Indians participating. The next month, eight provincial leaders of Indian organizations from Nova Scotia to British Columbia gathered together to form the Canadian Indian Brotherhood, Chief Delisle had won his argument for unity.

Other rights which he has demanded in the past for Indians include "The right to credit at reasonable rates . . . decent employment and fair treatment at work . . . the right to an education which will enable him to compete with others . . . education in his Indian language . . . equal opportunity, the right not to be discriminated against in housing, jobs, social life, and in the accessibility to important community posts."

In addition to his other duties, Mr. Delisle is Chairman of the National Indian Committee on the Indian Rights and Treaties and Director of the Northern and Arctic Scouting Committee. In 1967, he was Commissioner General of the Indians of Canada Pavilion. In October, 1969, he was awarded a Medal of Service of the Order of Canada by Governor General Roland Mitchener.

Kahn-Tineta Horn

"Fiery Crusader for Indian Sovereignty"
"Kahn-Tineta Challenges Chretien"
"Indian Crusader Given Glamour Girl Treatment"

These are just a few of the newspaper headlines that Kahn Tineta Horn seems to make wherever she happens to go. Miss Horn is a Mohawk Indian born in 1942 on the Caughnawaga Indian Reserve in Quebec. She is a member of the Wolf Clan of the Mohawk Nations - The guardians of the eastern Portal" of the ancient Longhouse of the Iroquois Confederacy.

Kahn Tineta's elementary schooling was taken at the Indian school on the Caughnawaga Reserve. One tragedy occurred during her childhood and this was when her father who was a high steel worker, died. She was 12 years old at the time. Later, she attended Loyola College and Sir George Williams University in Montreal. Paris was her next destination point. Here she spent one year studying on a scholarship.

Kahn Tineta first became involved in Indian problems when she attended a meeting of an Indian organization called the National Indian Council which no longer exists today. The group, she claims, was not interested in the important issues affecting Indians. At the conference she earned both dislike and respect for her views, bluntly stated, on matters such as Indian welfare, Indian unity and Indian education. She also received much press publicity; but that was to be only the beginning of the publicity which has pursued her since that day.

What is the cause of flurry and frequent hostility created by her, one might ask. One reason for the flurry is the fact that Miss Horn is a striking beauty who has been involved in the modelling profession since her University days. As for the hostility, she possesses, besides beauty, a keen intellect that is forever probing, questioning, prodding -- and employs a sharp tongue to deliver its message. Many times has she made enemies by her fiery speeches, public challenges and forceful actions. Consider the throwing of a bag of live and dead rats on the floor of the House of Commons (to back up her statement on the poor living conditions of Indian reserves); or the tussle with the newspaper reporter; or her participation in the Indian demonstration on Cornwall Island to protest the violation of their free border crossing rights.

Yet, though many people, both Indian and non-Indian, oppose what they call her "radical" views, she seems determined to continue her battle for what she believes is right for the Indian people.

Kahn-Tineta has travelled and spoken in such places as Finland, Sweden, Holland, Belgium, France, England, Mexico and across the United States and Canada. She has been heard at McGill University and other major Canadian Universities, also by many educational, cultural and political groups on Indians. She has written numerous articles on Indian land protection, Indian rights, cultural differences, and contemporary social, economic and political thought affecting North American Indians today. At present she is writing a major document on Indian life and a book for early publication.

Frank Calder

Almost from the moment of his strange birth, Frank Calder began his fight for Indian rights.

Why "strange birth?", one might ask. Because it was in 1915 that the infant son of Mr. and Mrs. Arthur Calder was drowned when he fell from a boat into the Nass River, British Columbia. At this same time, a child was about to be born to Mrs. Arthur Calder's youngest sister, Mrs. J.H. Clark. An elderly Indian woman prophesized, in a dream, that this newborn child would be the reincarnation of the dead boy. Accordingly, after Frank Clark was born on August 3, 1915, at Nass Harbour, he was handed over to Mr. and Mrs. Arthur Calder to be raised as their own. Now he was no longer Frank Clark, but Frank Calder.

Chief Arthur Calder was determined that his son would be well-educated and learn the ways of the whites so that he would be an able, qualified spokesman for the Indian people. When Frank Calder was of school age then, he began to do just that - secure a good education. In 1934, he graduated from Coqualectza Residential School in Sardis, B.C.; in 1937, from Chilliwack High School; and in 1946 from the Anglican Theological College, University of British Columbia, Although he was now qualified to preach, he never did take up the Ministry formally. He has preached only occasionally in remote areas.

Now Frank's ambitions and interests turned to politics. In 1949, he was nominated and elected representative of the Atlin Constitutency in the Provincial election. He became the first Indian to be elected to Canadian Parliment and to the British Columbia Legislative Assembly. Surely he was now more than fulfilling his father's wishes. Since 1949, he has won all subsequent elections except that of 1956. His constituency is a rugged 60,000 square miles of terrain inhabited mainly by Indians and noted for mining, fishing, logging, and big game industries. For the people he represents, he strives to provide better medical and welfare services, industrial expansion, hydro development, road construction and improved labour conditions.

Perhaps Mr. Calder's deepest concern is the settlement of the British Columbia Indian land question. The Indians of British Columbia have never sold their land rights to the Europeans who settled there. Legally then, the whole of British Columbia belongs to the Indian people since their lands were taken without any compensation. The Nishga Land Claim as it is known is expected to reach eventually the Supreme Court of Canada, the United Nations and the International Court at the Hague. In the thick of it all is the leading advocate for settlement , Mr. Frank Calder.

Other of his accomplishments or activities include the following:

- Provincial Organizer of the Native Brotherhood of B.C.
- Founder and President of Nishga Tribal Council, 1955
- Member of the Indian Affairs Department's first Indian Advisory Committee in B.C.
- District Manager of United Investment Services Ltd.
- Member of Parliament's Select Standing Committees for mining and railways, forestry and fisheries, and standing orders and private bills.
- Lead-off debate on Indian Affairs, Mining and Fisheries
- Active member of the Fisherman's Local 88, later known as the United Fishermen and Allied Workers Union
- Active with the B.C. Packers Ltd. as head tallyman in the fresh fish and cold storage, and sales clerk in the net and gear department.
- President of the North American Brotherhood
- President of the British Columbian Art and Welfare Society
- Incorporator of the Nishga Pacific Logging Company

Thus Mr. Calder has proven himself to be not only a dedicated, unselfish leader of his people, but also a dedicated and unselfish servant.

Chief Dan George

If ever anyone possessed a more expressive countenance or intriguing personality than Chief Dan George, that person would indeed be difficult to find. Born in 1899 on the Burrard Indian Reserve in British Columbia, Chief Dan George is a member of the Squamish Band, descendants of the Coast Salish people. Perhaps his face is familiar to many since he has appeared in a number of western movies and in several television series such as "The Cariboo Country" and "High Chappearal".

His early life was much like that of any other youngster. From 1906 to 1916, Dan attended St. Paul's Boarding School on the Mission Reserve, North Vancouver. Then, at 18 years of age, he began working at logging and lumbering on a casual employment basis. When he was 22, he switched jobs and became a longshoreman. This must have suited him better because he worked steadily at this for 26 years.

In 1959, a major change came into his life. Whether it was by his own realization or someone else's, he became aware that he had a potential skill which not too many people are favored with. That skill happened to be in the acting profession. That year, Dan George began work on a C.B.C. Television series "The Cariboo Country". It was a very successful, well-received series which has enjoyed several re-runs in the past few years. One of the plays in that series was "How to Break a Quarter Horse". This play was accepted by Walt Disney Studios and made into a feature length movie called "Smith". Dan played his original role as Ol'Antoine and was co-starred with Glen Ford.

His success in that Disney film led to a major role in the recently completed movie "The Little Big Man" starring Dustin Hoffman and Faye Dunaway. Upon completion of this picture, he was again offered a most substantial role in a western movie starring Frank Sinatra. Being tired and lonesome for home, Dan turned the offer down.

Chief George has also appeared in plays in Vancouver's Queen Elizabeth Theatre. One play in which he starred, "The Ecstasy of Rita Joe" was chosen for the opening of the $47 million Art Centre in Ottawa in 1969. During the play's six-day run, the Chief was honored by an invitation to lunch with the Prime Minister.

Not only does this remarkable person have talent in the world of movies and television, he has an eloquence of speech that is unsurpassed by any of today's political Canadian leaders. He has given countless speeches to schools, universities, civic dinners and clubs. He and his family were featured on Confederation Day 1967 at the Empire Stadium in Vancouver where he addressed and audience of thirty-five thousand people. His speech as reprinted below, was so moving as to silence the jubilant crowd into a re-examination of how much "progress" Canada has made in the last 100 years.

The Chief has received many awards and plaques in recognition for his outstanding contribution to the cause of the Indian people. On his 50th wedding anniversary he was decorated by Pope Paul VI.

Chief George still makes his home on the Burrard Reserve. He has 6 children and numerous grand children. Though he is now 71 years old, he has no intention of retiring from his acting career or from his many good works on behalf of the Indian people.

A Lament for Confederation

How long have I know you, O Canada? A hundred years? Yes, a hundred years. And many, many *seelanum* more, And today when you celebrate your hundred years, O Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said come, come, and eat of my abundance. I have known you in the freedom of your winds. And my spirit, like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs which I could not understand, pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home I was called a savage. When I neither understood nor welcomed this way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks – they were little more important in the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your fire-water, I got drunk – very, very drunk, And I forgot.

O Canada, how can I celebrate with you this Centenary, this hundredth year? Shall I thank you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

O God in Heaven! Give me back the courage of the olden chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

O God! Like the Thunderbird of old I shall rise again out of the sea; I shall grab the instruments of the white man's success – his education, his skills, and with these new tools I shall build my race into the proudest segment of your society. Before I follow the great chiefs who have gone before us, O Canada. I shall see these things come to pass.

I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedom of <u>our</u> great land. So shall we shatter the barriers of our isolation. So shall the <u>next</u> hundred years be the greatest in the proud history of our tribes and nations.

David Courchene

Chief David Courchene, an articulate, 230-pound Ojibway of 41, has the voice of a Paul Robison and the presence of a born business executive." So says the May 24, 1969, issue of the Canadian Magazine.

Dave Courchene was born on April 1, 1926. He attended Fort Alexander Indian Residential School for 8 years, where upon he decided to end any further formal education. This, however seems to have had no unfavorable effect on his undertakings in later life. Mr. Courchene's personal drive and desire to help his people have taken him high up the ladder of success.

After quitting school, Dave took the traditional occupation of hunting, trapping and fishing. As well, he worked in various logging camps in both Saskatchewan and Manitoba. In 1952, he began working as foreman for the Abilitib Pulp and Paper Company at Pine Falls, Manitoba. This was an all-Indian lumber corporation that had a staff of 150, Dave was employed there for a total of fourteen years.

While working at the mill, he was able to find time to serve for a number of years as councillor for his band at the nearby Fort Alexander reserve. Through his efforts, the Fort Alexander Band elected an Indian School Committee (a first of its kind in Manitoba) over which he presided for seven terms (1959 - 1966).

It was that year, 1966, that Dave, was elected Chief of his band, His father and grandfather had also held this post in their time. During his two years as Chief, the reserve progressed noticeably in matters of self-government. The idea of responsibility and self-management for Indian reserve bands was his own. During his reign as Chief, David received his rightful "suit of clothing". The Indian Act of 1886 stipulates that each Chief and his tribal headman are to receive "a triennial suit of clothes". Courchene recalls that the blue serge suit he got was made by the prisoners at Kingston Penetentiary. It had red strips down each trouser leg, big brass buttons on the coat, gold braid on the cuffs and collar and, to top it all off, a black bowler hat.

In 1967, he and other interested Indian people, revived the Manitoba Indian Brotherhood, with Dave as President. They have made this organization into a meaningful one for expressing the Indians' wants and needs in Manitoba. Today he is still President and very actively engaged in acting as spokesman for his people. As such, he has travelled widely across Canada. "We got so little and gave up so much", he says. He is convinced that the original treaties were signed by natives who unknowingly "surrendered all their rights for a handful of beads". He believes that now, for the first time, "Indians are planning their own destiny."

Other of Dave's activities include:

- Vice-President of the National Indian Brotherhood (Western Region)
- Member of the Board of Directors on the Centennial Corporation
- Member of the Northern Task Force concerning Indian social problems
- Member of the Committee "Indians and the Law."
- Advocator of a training program to develop native leadership and administrative skills.
- Promoter of Manitoba's pilot project for the Indian people's rights in that province to manage and guide their own destinies in regard to band financial management and social welfare planning.

Mr. Dave Courchene is indeed the "articulate" and "born business executive" that Canadian Magazine described. Looking at his past history and promising future, who could deny such a statement.

Dr. Howard Adams

Here is a name and face that is well-known across Canada and in many parts of the United States. This man, Dr. Howard Adams, was born in St. Louis, Saskatchewan. His parents were both Metis.

Howard grew up and was educated in the small prairie town of St. Louis. As a boy, says a former teacher of his, he was a wonderful organizer. That this quality has survived to the present day is evidence by a position he has just relinquished as President of the Metis Society of Saskatchewan. He is also President of the Saskatoon Indian Committee. Now Howard plans to go to Vancouver to set up a National Metis Society, an undertaking that will require all the organizing skills he has within him.

After his elementary and high school education was completed, he left for the West Coast where he worked for seven years for the Vancouver School Board as a Visitng Teacher. During this time he completed his Bachelor of Arts degree at the University of British Columbia. A rugged, beautiful province, attracted him as it had before and he returned to teach high school in Coquitlam until 1962.

From here, Howard then decided to still further his education. From 1962 to 1965 he attended the University of California at Berkeley where he received his M.A. and Ph.D. degrees in Educational History. Now he was more than equipped to act as leader and spokesman for the Metis people of Canada.

Upon his return to Canada, Howard accepted a position as Assistant Professor at the University of Saskatchewan in Saskatoon. He began also to do the things he now felt qualified to do -- assert himself as a Metis leader, organize his people to fight for their rights, and make the public aware of past and present injustices. This he will continue to do as long as he is able. Many people have and will continue to disagree with his views. Some consider him too radical, too racist, too aggressive.

Of himself and his beliefs, Howard has this to say, "My great grandfather, Maxime Lepine, was on the War Council of Louis Riel in 1885. He was one of the leading guerilla warriors. After the revolt, he was charged with treason and served seven years in prison.

I myself am considered a militant and radical leader and spokesman of the Indian-Metis movement in Canada, but more specifically of Saskatchewan. I am considered the prime mover of Indian-Metis nationalism. I believe and advocate Red Power."

"Don't ask me if there will be racial violence. There already is – against us. Now the question is whether we will fight back."

"The Indian seeks as with most Canadians a real cultural identity. In our schools we are brainwashed to believe we are shy, retiring and lack self-confidence. The brainwashing deprives us of developing our leadership qualities." Indians shouldn't condemn the white society, he said, but they should recognize it and deal with it. Indians would be able to hire their own teachers and control their own reserves. Indians should promote their own language and culture.

"It is a sense of dignity and worth that Indians, Metis and Eskimos need today to give them a sense of identity, to give life meaning. All Indians and Eskimos should feel that we can come into society as strong and powerful people."

Howard has had several articles and one book, Education of Canadians published so far. He also has one unpublished novel called "Halfbreed".

Despite all the controversy that is usually created by his publicly-aired convictions, Howard Adams continues to fight for the justice and equality that, in his opinion, have been denied his people for too long.

Jim Neilson

Perhaps a small boy's biggest dream is to be a professional hockey player and to play for one of the National Hockey Teams in Canada or the United States. One boy who was determined to have his dream come true was Jim Neilson, A Metis boy originally from the Big River area in northern Saskatchewan. Jim now plays defence for the New York Rangers, one of the leading national hockey teams in the Eastern Division. His story is best told in his own words:

"I was born on November 28, 1941 in Big River, Sask. to Olaf and Rosie Neilson. My father imigrated to Canada from Denmark and settled near Big River as a mink rancher. My mother is from Big River and met my father there. She is a Cree Indian. I have two younger sisters, Jeanne and Mary Lou. At the age of four, my sisters and I were placed in St. Patrick's Orphanage in Prince Albert, Sask. I remained at the Orphanage until I finished high school. I took all the elementary grades at the Orphanage and high school at St. Mary's College. During my time at the Orphanage I was fortunate to be able to become involved in sports. During the winter I was able to skate for many hours each day and play hockey on the Orphanage hockey teams. The Orphanage Hockey Teams were in a city league with the other schools and we won many City Championships. My coach for most of the time was Bro. Van Heche. Sister Brigit Roche, who spent many years there also had an influence on my life. They have become friends that we see each summer.

During the summer I played baseball and softball. When I was 16, I was offered the opportunity to attend school in the United States and the possibility of playing baseball for the Kansas City Athletics. While playing softball in 1963 and 1964 for the Prince Albert Jacks, we were fortunate to win the Saskatchewan Softball Championship.

At the age of 16, I began to play Juvenile Hockey for the Minto Hockey Club. The following year I played for the Junior Mintos where I played for two years. During that time I won the Rookie of the Year Award and the Most Valuable Player in the Saskatchewan Junior Hockey League, In 1960 I was named the Athlete of the Year for Prince Albert.

In 1961-62, I turned professional and went to play for the Kitchener Waterloo Beavers in Kitchener, Ont. This was in the Eastern Professional Hockey League and was a farm club of the New York Rangers Hockey Club. In 1962-1963 I joined the New York Rangers and I have played here ever since. In 1968 I was named to the National Hockey League Second All-Star Team. This year I was named to the First All-Star Team for the first half of the season.

During the summer season in 1967-1968 I was employed by the Department of Natural Resources, Indian and Metis Department of the Government of Saskatchewan as a Youth Consultant. My job primarily required me to travel to the reserves and meet with the Chiefs and speak to the young people. Because of the time and the amount of travel involved it was necessary for me to resign. I plan to do some work for the Youth Agency in the following summers with Indian youth.

In 1963, I was married and my wife, Donna and I have two daughters. Darcy was born in 1964 and Dana was born in 1966. My family and I presently call Prince Albert our summer home."

Miss Annee Meekitjuk

Annee Meekitjuk is a young Eskimo woman living in Cape Dorset, N.W.T. Though only 24, she has seen and done more things than most people her age. Here is her story told in her own words:

"A little while ago there were camps scattered around each settlement in the Northwest Territories. Our camp was called Kraqutute-meaning "those of white" because the hills and rocks are all white. May Meekitjuk was the camp chief of Kraqutute near Lake Harbour on the southern shore of Baffin Island.

When I was a little girl my father died and my mother Josie was sent to a southern sanitorium where she died nine years later. It was one of those first "ship hospitals" that took her away, Eskimo people call those ships "Matakvik" meaning "where one takes off its garments" because when we had an X-Ray, we had to take off our top garments. When mother went on that Matakvik my Aunt and Uncle took me.

In 1957 when my Aunt went to the hospital in southern Canada my Uncle decided to move to Frobisher Bay to be closer to his wife by mail. There we saw cars and trucks for the first time. It was rather funny, seeing something running without dogs ahead of it!

That same year I started school at the age of 10.

My first trip south will never be forgotten. There were two of us lucky enough to take this adventurous trip. Two Girl Guides – myself and Evaloardjuk – were picked to go to Girl Guides Camp near Montreal. Seeing trees, cows, horses, farms, tall buildings, people, cars and many other things was something to talk about on our return.

My [illegible] most important trip was to Toronto where I adopted my parents by choice. When I moved from Frobishe[illegible] Toronto I only had grade 5. In Toronto my adoptive father found a very nice school in Don Mills. In that school I was to start grade 8 from grade 5. It was hard. It was Mom, Dad, and my teacher who helped me. These people deserve a medal. Someday when I write a book, although it will be in Eskimo, I will dedicate it to them.

From Don Mills I went to Earl Haig High. From there I took a secretarial course. When the course was completed I went to work in Ottawa for seven days and was transferred to Frobisher. After four months in Frobisher I went to Ottawa to work for Gene Rheaume a member of Parliament for the Northwest Territories. It was a very interesting job. When it was time to campaign for the Election, Gene and I went to campaign headquarters in Yellowknife. It was most exciting meeting all kinds of people whether they were on our side or not. It was fortunate for me to see the settlements in the Western Central Arctic. I decided I was the "Real Easterner", Everything I did and said was Eastern. Much to our disappointment we lost the election, I was out of a job! I went back to Ottawa hoping and praying that D.I.A.N.D. would hire me back. They did not hire me but had a job for me with Canadian Broadcasting Corporation. I was to be secretary for C.B.C. in Frobisher. After four months of typing, filing and answering the phone, I became a radio announcer. The job was very interesting and I learned as time went on. Jonah Kelly and I had four different programs a week. On one program we had Eskimo legends, stories, old songs, and drum dances, all told or sung by older Eskimo folks.

All were pretaped. They were either donated to us or one of us had to go around the communities to collect stories. The people were happy to help us with our programs. These legends and stories would be most interesting translated into many languages. We told the listeners that if the Eskimo ways were to disappear, if we did not have any stories written or taped, then what would be left?

On the second day we had a message program. This program was for people who had families, friends and relatives in southern hospitals or anywhere in the Territories. In the small settlements there is no regular mail service or if there is, it takes a long time to get mail in or out. Through the radio, it is faster to send a message to anyone anywhere.

On the third day we had a "news around the world program", we just translated world news from English to Eskimo. Sometimes newspapers from Montreal or Toronto would be 3 or 4 days old but were still news to our listeners.

On the fourth day we had a hit parade disc jockied in Eskimo. People from all over the N.W.T. used to write us requesting their favourite songs and dedicating them to so-and-so 500 miles away.

My second most important move was getting married on a very stormy day in October 1967 to Robert Lyle Hanson from New Brunswick, From then on between having babies I had odd jobs. I have been a mother three times to our three daughters.

At present I am one of the Community Councillors. I am also chairman and translator of our Nunata Sunaqutangit-Museum Society. Nunata Sunaqutangit means "Our land belongs". In my spare time I sell cosmetics, keeping everybody smelling and looking good.

I would like to thank my adoptive parents in Toronto and Uncle Ewan who have helped me in so many ways, and last but not least the teachers who had the patience to teach someone who would think "Why does he talk alot, and I can't?"

Len Marchand

Born in Vernon, B.C. in 1933, Len Marchand was one of eight children born to Mr. and Mrs. Joe Marchand. He attended the Okanagan Indian Day School for grades 1 to 8; the Kamloops Indian Residential School for grade 9; and Vernon High School for grades 10 to 13. From here, he went on to the University of British Columbia where he received his bachelor of Science in Agriculture in 1959. The following year, 1960, he worked for the Department of Agriculture Research Station at Kamloops as a research officer. It was this same year that he married Donna Park, a public health nurse from North Bay, Ontario. Len then took educational leave to attend the University of Idaho where he studied range management and won his Master of Science in Forestry.

Again, he took leave from his research work to become Special Assistant to the Minister of Citizenship and Immigration, the Honorable John Nicholson, who was also responsible for the Indian Affairs Branch. When the Department of Indian Affairs and Northern Development was formed, the Honorable Arthur Laing became Minister of Indian Affairs, Mr. Marchand became Special Assistant to the Mr. Laing. This was his position when he decided to turn to politics and seek the nomination of Kamloops-Caribou. He won the election (June, 1967), defeating Davie Fulton.

September 13, 1968, must have been a memorable day for Len Marchand. On that day, he delivered his first Parlimentary speech in the House of Commons. Some of his beliefs and convictions as expressed in this speech best show the character of this industrious person.

"This country contains diverse peoples, some of whom speak French, some of whom speak English and some of whom speak other languages. Some of them speak Cree and some speak Shuswap, but all are Canadians."

. . . . "The situation of many Indian families is deplorable. We all know that in respect of income, standards of health and living conditions, many Indian people are below that standard. They are isolated from their fellow Canadians and they are shut off from many aspects of Canadian life. I do not think that racial discrimination is a factor. In view of the honor the people of Kamloops-Caribou have paid me how could I feel otherwise?"

"Indians are a proud race. We have much in our past of which we are proud. Our culture can make an even greater contribution to Canada than the very considerable one it has already made. There is much about Indian life that is good and there is much for Canadians to learn about it. We have been held back but we are on the move today."

Mr. Marchand himself has certainly been on the move long before making his debut in parliament in 1968. Some of his activities include:

- promoting closer relations between Indian and non-Indian communities
- founding of the Mika-Nika Club in 1960 which was devoted to the above objective
- member of the North American Indian Brotherhood
- member of the Agricultural Institute of Canada
- receiver of a Centennial Medal in 1967 and was also presented to the Queen that year as one of fifty young Canadians excelling in their field of endeavour.
- advocating large scale job development programs on reserves.

Mrs. Marchand, who says she knew nothing about Indians before she met her husband, is proud of his first Indian M.P. With such a record of accomplishment as Len has, she has every reason for pride.

Harold Cardinal

One young man who has recently become well-known in a very short length of time is the 25-year old Harold Cardinal of Sucker Creek, Alberta. Harold, born in 1945, was one of eighteen children, eight of whom died as infants. He received his first ten years of schooling at the nearby Joussard Residential School. This meant that he could be home with his family only on weekends and summer holidays. Even at that young age he played an important part in his band council's affairs by serving as interpreter at band council meetings. His father, who was chief of the Sucker Creek Reserve for many years, could speak no English. This involvement in Harold's early years gave him more incentive to continue his education.

After Grade 10, he moved to Edmonton to attend high school at St. Francis Xavier School. His popularity and eloquence even then was proven by the fact that he was elected president of the student council during his final year. By that time he had decided to devote himself to working for the Indian cause.

At St. Patrick's College in Ottawa, where Harold studied next, he majored in sociology but spent most of his time working for Indian groups on campus. Taking the year off in 1966 to work for the Canadian Union of Students, he had the opportunity of travelling across Canada, meeting other young Indians like himself who were concerned about their future. Then in 1968, he dropped out of college to work for the Indian Association of Alberta. A month later, he was elected president. As evidence of his organizing ability, he immediately set up a team of 16 trained field representatives to keep in touch with all Alberta Indian bands, found new office space and staff in Edmonton and revised the constitution of the Association.

Since his election as president, he has worked hard and tirelessly - - often long into the night - at his job as Association President. Since assuming his duties he has managed to attain much press publicity, not for his career's sake, but for the sake of all Indian people of Alberta and Canada. He is now considered by many people to be the most powerful, influential Indian leader that Canada has today.

His book, the Unjust Society, which was published in 1969, underlines the problems, injustices against and hopes of Indian people. This book stirred much controversy and even bitterness when it came out but it has made people more aware than ever before of the conditions of the native people of Canada.

This is undoubtedly one of the results which Harold hoped for in writing the book.

Whether by writing books, speaking to groups across Canada or directing staff and operations from his Edmonton office, Harold will be one of the leaders to whom Indian people can look in the future for dynamic, confident leadership. He is sought after, even now at the age of 25, by government officials and other white authorities for his opinions and views on anything to do with Indians. Harold Cardinal is indeed a man held in high esteem by everyone, and rightly so.

Mary Cousins

Mrs. Mary Cousins, better known by her maiden Eskimo name of Mary Panegoosho, is a well-travelled young woman who hails from the Eastern Arctic. She was born in 1940 at Pond Inlet. Baffin Island, in the Northwest Territories, the oldest of eleven children. Her father, Kyak, was a Special Constable of the RCMP. Mary, like many other Eskimo children, was not brought up by her parents but by her grandmother instead.

The first twelve years of her life were spent at Pond Inlet, Craig Harbour and Grise Fiord - - all in the Eastern Arctic. However, for three exciting years, during that time she travelled on the RCMP schooner "St. Roch" on its westward voyage through the northwest passage. On the return trip, she came by dog team and the Hudson Bay Company supply ship "Nascopie". It is certainly an exceptional individual who can cite a childhood trip through the famous Northwest Passage.

While at Pond Inlet, Mary began her formal education, her first teachers being Anglican ministers and their wives. There were no regular schools then as there are today. At the age of thirteen, she went to Hamilton, Ontario and attended her first regular school for six years, first in elementary school and then two years in high school.

When she left school in 1958, she joined the Department of Northern Affairs in Ottawa as translater and interpreter for government representatives. To do this she had to travel every summer, from 1958 to 1962, to most of the settlements in the Eastern Arctic on the medical ship "C.D. Howe". This job kept her in close contact with her people in the north.

In 1959, Mary became editor of the first Eskimo language magazine - "Inuktitut". While employed by the federal government, she had the opportunity to visit many parts of Canada, the United States, Europe and Africia. She also became aware of the great difficulties of communication between Eskimos and white people.

It was in Ottawa that she met her Saskatchewan-born husband, Roger Cousins, who was taking a northern orientation course before going to teach in the Arctic. They were married in 1964 and now have a young family of three. Their present home is at Frobisher Bay.

Though Mary Cousins is a busy mother of three, she is still very involved outside the home. In recent years she has been active as interpreter/translator, adult educator and as a member of the Vanier Institute. While attending a meeting of the latter, she expressed her concern about a lot of the Eskimos in the North. "There is a great need for adult education - in Eskimo," she says. Classes are given in English and consequently, the older people who cannot speak English cannot attend the classes. "Eskimos should be able to go into the library and find books in their own language", she asserts. She would also like the Eskimos to run their own police force and become more independent. Asked whether she thinks the Vanier Institute could help, she replied, "That's why I agreed to become a member."

Whether or not there will be any outside help, it is certain that Mary herself will be devoting a great deal of her own time and energy to the interests of other Eskimos. She does have personal interests too, and these include reading, painting, Eskimo foklore and music. She is also, as she puts it, "a non-professional student of the customs and language dialects of Eskimos from Siberia to Greenland."

Senator James Gladstone

At 83 years of age, Senator James Gladstone, a member of the Blood Indian Band in Alberta, is one of Canada's most distinguished and admirable citizens. The reason for this is the fact that he has dedicated almost his entire life to the improvement of living conditions for the Indians of Canada.

James Gladstone, known to his people as "Many Guns" was born in 1887 at Mountain Hills, Alberta. He was one of the first group of boys to be enrolled at St. Paul's Anglican Mission on the Blood Reserve. Here he received his elementary schooling until the age of 16 whereupon he transferred to the Industrial School in Calgary. For two years, 1903-1905, he studied the printing trade and then served his apprenticeship with the Calgary Herald where he was a typesetter.

Mr. Gladstone left school in 1905 and worked as an interpreter at the Reserve Mission. For several years, until 1911, he worked on various ranches in the Fort McLeod district, gaining valuable insight into ranching operations - all of which was to help him later on, on his own ranch.

Then, in 1911, he was appointed Chief scout and interpreter for the Royal Northwest Mounted Police. He also served as a mail carrier for the Blood Indian Agency. During World War I, he was employed to put large areas of his reserve into crop to help in the war effort. Following the war, he became stockman for the reserve, his task being to teach his fellow Indians the proper care of their cattle. In 1920, he began his own ranch about five miles north of Cardston, Alberta and over the years built up one of the finest ranches on the reserve. Always ready to adopt new methods, he was the first Indian on that reserve to buy a tractor, use power machinery, chemical sprays and install electricity in his home.

Mr. Gladstone was kept busy for the next few years running the ranch and raising his family of four daughters and two sons. In 1948, he was elected president of the Indian Association of Alberta. Now he was able to fight on a national scale for the rights of his people and this he has continued to do tirelessly and conscientiously until the present day. Age has not hindered or deterred him in any way.

The highlight of his career had to be in 1958, for it was that year that he was appointed to the Senate -- the first Indian to serve in that capacity. "The fact that they chose me", he commented, "is recognition of all the Indian people of Alberta and the two other western provinces. But I am definitely going to try to get to know how all the Indians of Canada feel about problems affecting them." His wife, equally as happy and very proud of her capable husband, summed the appointment very well with these words, "It is the most wonderful thing that has ever happened to my husband. He has done so much for his people."

Not to be forgotten are the following honors which have been his:

- Guest at a reception for the Queen, October, 1957
- Named as co-chairman of a joint committee of the Senate and House of Commons which was set up in 1959 to study the affairs of Canada's Indians.
- Named winner of the American "Indian of the Year" Award in 1960
- Member of the Canadian Delegation to the Moral Rearmament Asian assembly held in Japan in 1969.

To recount in a few paragraphs, 83 years of the life of someone as active and enterprising as Senator Gladstone does not do full justice to that person's accomplishments. The fact, however, that he is so revered and honored by all Canadians both Indian and non-Indian, is an indication of the enormity of his influence on Canadian affairs.